

# The Holy Cross Magazine

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beheld a great multitude which  
no man could number, of all nations,  
standing before the throne.

Breviary antiphon  
All Saints

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November, 1950

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By

FR. HUGHSON, O.H.C.

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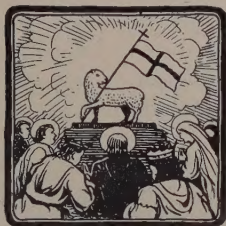
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# The Holy Cross Magazine

Nov.



1950

## Unknown Soldiers

THE month of November brings to the secular mind the annual tribute to the unknown soldier. There will be pictures in the newspapers of the President of the United States placing a wreath at the foot of the monument in Arlington Cemetery. Soon afterwards in the newspapers there will be motion pictures of the event, and people will solemnly recall the "supreme sacrifice" epitomized in the tribute to the unknown warrior who laid down his life for his country. There are similar ceremonies in other countries which stir patriotism even in the most callous or sophisticated. Indeed Elliot Paul observed in *The Last Time I Saw Paris* that there were only two things a Frenchman would not joke about: the price of bread and the unknown soldier.

On November the first, Christians will keep the feast of their soldiers—known and unknown—in the last great festival of the Christian year—All Saints. What a rush of associations come to the minds of the faithful when All Saints is but mentioned. We think not only of the tremendous number of saints who are kept on our calendars and martyrologies, but the even greater

number of worthies whose heroic accomplishments in grace are known only in heaven. When we contemplate this stupendous fact we can say with a shout to the world: "It works!"

But first of all let us think: God cares. The great supernatural facts of the redemptive acts of our Lord might have been just brilliant theophanies to dazzle and blind the beholder. They could have been the activity of a God bent upon humbling or cowering man. But it was not so. Love being the motive of all God's actions, the redemptive work of our Lord had as one of its great objectives the effort to make man lovable. Unbeautiful as he was and is in his sin, it is the earnest desire of God that man be conformed to the image of His only-begotten Son. In order to accomplish this, by the power of the Holy Ghost man is grafted into the redeemed humanity of our Lord and made one with Him. God cares enough to make the sinful and disobedient waif and orphan the heir to a vast estate and the inhabitant of a mansion far more magnificent and enduring than a Versailles.

And now what is the evidence, once this delightful and ridiculous "Good News" is

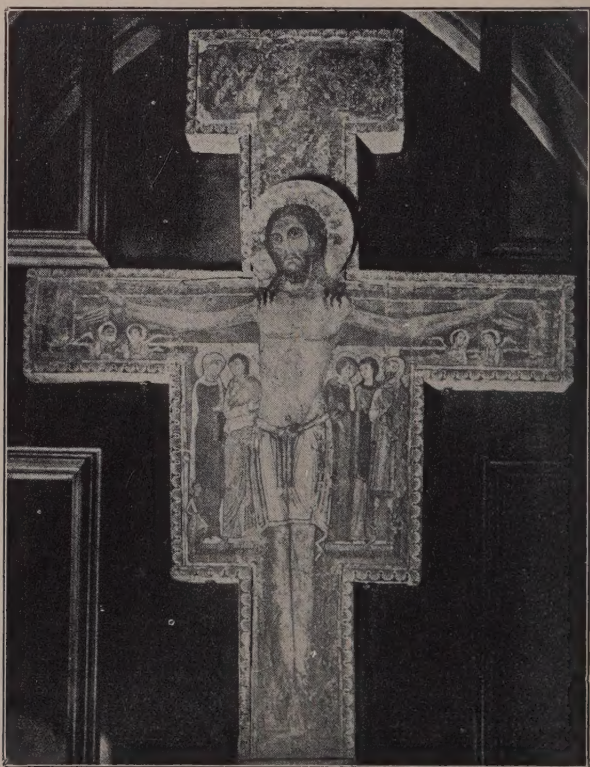
declared? The evidence is seen in the lives of the saints. Thousands and thousands of displaced persons in the moral and spiritual world are given homes and they have made the best of it. Is it a hard and tight-fisted tax-gatherer, how could he possibly change? But we have Saint Matthew. What about the confirmed bigot, absolutely right and acting upon his principles, how can he change? But we have a Saint Paul. What about the young man-about-town, neither very bad nor very good, how is he to get "un-spoiled?" But we have a Saint Francis.

But after all these obvious and tremendous case histories in sanctity we have the hidden, quiet lives of even more men, women and children who have followed the Lamb to victory: victory over the world, the flesh and Satan. They may have been led along the road to martyrdom and gone to unmarked graves or they may have lived

quietly to endure a long period of testing a world of petty irritations and every trials, but they responded and won a crown.

And we are of the same stuff of which they were made, just ordinary people without gigantic sins to flee or repent of, with a very limited scope for the exercise of spectacular sanctity, but nevertheless we have the same crown offered us.

As the services to commemorate known soldiers of past wars are being held, there are some who have to witness to their feat in the worldly encounter. Never is it so at All Saints. No matter the nation or the race all are of the same army which knows no defeat. Long after cenotaphs and marble slabs have gone to dust and "eternal flames" have been quenched, at Christ altars the faithful will commemorate the known warriors of Christ—All Saints.



THE ROOD—CHURCH OF SAN DAMIANO, ASSISI



# A Light For The Bush

BY RALPH T. MILLIGAN

A SHORT time after the Order of the Holy Cross announced its intention to begin work in the hinterland of Liberia, there appeared in a Canadian church paper the following news item: "The Order of the Holy Cross in America, of which Father Hinbergdon is Superior, is to found a Mission in the timber-land of Siberia."

Even though Liberia has been an independent republic for over a hundred years, and has been the home of freed American Negroes and their descendants for more than that length of time, and although it is one of the two free Negro Republics in the world, anyone who talks about the country knows that it is usually a good idea to begin by explaining where it is, and how it came to be. Considering the size of Africa it is probably the least significant of the many countries that go to make up that great continent. It occupies an area about the size of the State of Maine or Ohio, situated on the southern bend of the great gulge just southeast of the British Colony and Protectorate of Sierra Leone. It was founded as the only free Negro Republic (in 1847)—the home of some 10,000 freedmen from the United States of America. This was made possible by the work of the American Colonization Society in 1820 when the first shipload of freed slaves was transported from America to the shores of West Africa from which their forebears were originally brought in the seventeenth century. With them went a missionary priest who thus began the oldest foreign missionary work of the Episcopal Church.

Other articles that have appeared in this magazine from time to time telling of the early days of the Mission work of the Order have pointed out that the decision to go to Liberia was much influenced by the fact that some of its members had done considerable work among the Negroes in the South. It is certain that another great contributing factor was the former influence and interest

of Father Huntington, the Founder of the Order of the Holy Cross.

Seven years before the Order began its work in Liberia, when the National Council was considering giving up the entire work in Liberia and turning it over to the English Church, Father Huntington recalled the visits that Bishop Auer used to make at his boyhood home, and how after his arrival as Bishop of Liberia in 1871 (The Bishop had worked in Liberia as a missionary priest for fourteen years previous to his election), he had been taken ill almost at once and for two months was carried, a dying man, from station to station in a litter and held up in the arms of two stalwart Negroes while he confirmed and ordained.

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While we go with the stream, we are not conscious of its rapid course; but when we begin to stem it ever so little, it makes itself felt.

—Fénelon

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Many other devoted missionaries from America gave all that they had for Liberia. The Reverend William Hoke Ramsaur suffered severe illnesses during his entire ministry of three short years. He was a saint and martyr. One needs only to read his letters to know that, and to learn something about that country a quarter of a century ago. One of the last things he did before being taken by his final illness, was to write a letter, at a time when the work was most discouraging, to urge the Church at home to push forward in the work in what was then commonly known as "the white man's graveyard."

Father Ramsaur and Bishop Overs believed that it was important to the life of the Church in Liberia to establish missionary work in the interior, a vast unexplored territory containing some two million natives. To that end the young priest made a trip of over 250 miles on foot through rivers and swamps and forest to the northernmost

part of the country. No white man had ever visited in this area before. On his return he recommended to the bishop that a mission be started in Pandemai, a native village of some size in the Loma tribe. Both bishop and priest were convinced that a beginning in the far interior was urgent. Father and Mrs. Ramsaur made a visit to America shortly after his trip to Pandemai. At the General Convention in 1921 he talked to the Woman's Auxiliary. On their return to West Africa early in 1922 his wife died, and in less than two months the young priest himself followed her. Soon after his death, and to his memory, the Woman's Auxiliary of the Sewanee Province, with a little help from some other branches of the Auxiliary, raised the sum of \$12,000 and gave it to the bishop for work at the "Ramsaur Memorial School in Pandemai." This money is still one of the sources of income for the Liberian work.

It is not hard to see the work of the Holy Spirit in this and what followed. When the Order of the Holy Cross had decided to take up foreign missionary work there were no immediate plans in mind. Father Huntington, in the spring of 1921 wrote letters to all the foreign missionary bishops of the Church to inquire where they might be most needed. The Order, through its Superior, made only one request, namely, that they might be allowed to go to a part of the world where Christianity had never been taught. The answer came from the Bishop of Liberia.

The bishop himself had been in this coun-

try to try to get priests for the new work which was now uppermost in his mind. He found two who were willing to go out, first to "spy out the land" and then to return to America to recruit others to go out with them. The plan was to establish an industrial school in Pandemai, if it seemed feasible to the new men. At any rate, they were to look the country over. Meanwhile the Order of the Holy Cross was awaiting word from the bishop, as to how and when and where they were to proceed. The Reverend Herbert Hawkins, O.H.C., had been chosen as the first to go. He was at this time stationed in the Middle West and, with less than a week in which to prepare, he was notified that the bishop's two men were to sail for Africa and that he was to go with them. The three sailed on January 13, 1922. They were to proceed to Freetown, in Sierra Leone where there was a railroad which would take them within two days' walk from the Northwestern Liberian Border. The party arrived in Freetown on February 6th and there received instructions to proceed by the Sierra Leone Grand Railway to Bo, where they were to spend the first night and where they were to be met by the Reverend Elwood Haines (the late Bishop of Iowa).

The Sierra Leone Grand Railway is a small narrow-gauge railroad. Trains traveled then, as now, at an average speed of twelve miles per hour, and if all goes well it takes nine hours to travel the first day's run of 125 miles to the town of Bo. This time there was trouble with the engine and the three priests did not reach their destination.



OLD  
ST. MARY'S  
CHURCH,  
BOLAHUN





NEW  
ST. MARY'S  
CHURCH,  
BOLAHUN

ion until 10 p. m. They took their "boys" with them on the train from Freetown. They are an absolute necessity. They handle the baggage, cook the "chop," as food is called, put up cots, etc. On trek all baggage is carried on the heads of the natives in 60 pound loads. The three of them had sixteen loads of food and equipment which meant 16 boys.

When they arrived in Bo, where they were to spend the first night, they discovered that the government Rest House was full and overflowing. Fortunately there was a native hut, to which they were directed, where they "pitched camp." It was their first night in a native house—grass roof, mud walls and bamboo ceiling. The night was cool—but the next morning when they started off again the thermometer was 115 in the shade!

The party had now increased to five. Father Haines had been sent by the bishop to join them, and with him had come a native priest, Father Dwalu. They were to explore the land together. The second day's trip on the railroad is only 75 miles and ends at Pendembu. From there they were to proceed on foot, on a journey which was to take them nearly five weeks, up and down hill, across rivers and swamps, in the awful heat—and all on narrow foot paths, often not wider than the space needed to put one foot down at a time.

Leaving Pendembu they set out for Va-

hun—their first Liberian stop, where now, after 28 years, the Fathers have a new and flourishing school under George Lahai. In Vahun and in every town where they slept for the next thirty-one nights, they preached Jesus and told the people the purpose of their coming. In Pandemai—where the group spent two or three days the chief was asked if he and his people wanted the Fathers to come. He replied, "If we want to know whether the axe is sharp we have to test it," meaning that the Fathers would first have to come and live there before the people would know if they wanted them.

After two days hard walk from Vahun, the company reached the town of Masambolahun in the Bandi country which, though they did not know it at the time, was to become the future home of the Holy Cross Mission. Here Father Hawkins first met Chief Fofi who was soon to become a life-long friend of the Mission.

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Think only that God ordains all, and where there is no love, put love, and you will find love.

—St. John of the Cross

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One trip was made into the Kissi country to the town of Sadu. Bishop Overs had instructed them to explore the three "countries" or "nations" of the Bandi, Kissi, and



Loma tribes, and it was first thought that the two priests who had sailed with the bishop would choose the Kissi country as their spot. This plan was changed when they reached Pandemai. Here they found three houses which had been recently built by the District Commissioner but never used.

Pandemai was among the last of the towns visited, before beginning the march to the coast, and after another two weeks' trek through the great forest to Monrovia the party reported its "findings" to the bishop. The original two had decided on Pandemai. As a result, they returned to America to make further preparations for their future work. Father Dwalu, the native priest, was later sent back to Pandemai to "hold the fort" until the others returned. Father Hawkins was sent immediately to Masambolahun.

Sawyers and carpenters were hired and sent up the country. Father Hawkins returned by way of Freetown to make arrangements with the Sierra Leone Government to allow all goods for the mission to come through that country free of customs duty.

Only two members of the original party of native boys stuck. One of them was Salifu. He had accompanied them throughout the trip and now wanted to go back with the father. Salifu later became James Salifu. He is "No. 1 boy" in the mission even to the present day. He has served as

houseboy and steward for twenty-eight years and is at present cooking "chop" for Miss Simpson, the newest member of the mission staff.

On the second trip up the railroad Salifu brought his "brother" Sori along with him. Alan Sori he is now. He began work as a laborer and now for more than twenty years has been the mission cook. He is still making the fathers' "chop."

It was on a subsequent trip to the coast in Sierra Leone that Father Hawkins found Lahai. Later he was baptized George Lahai. George has had no schooling, yet he has learned to speak English more fluently than any of the rest, is a master builder of schools and houses and a first rate Evangelist. When Father Hawkins had his first bout with fever, which nearly ended his life, it was George Lahai who cared for him, finally going with him to Freetown to put him on the ship for home. He has remained the fathers' staunch and loyal friend all through the years. Three years ago he founded and built the most beautiful of all the outstation schools—in Vahun, where the fathers spent their first night in Liberia. Here are five large and beautiful native buildings for the school boys, himself and his wife, and for Francis Ngombu, the teacher, and his wife, and the Church, in which the little community worships and hears "God's palaver." This new school is in the Mendon



MISSION WORKERS  
ALAN SORI,  
LEFT;  
GEORGE LAHAI,  
RIGHT





AFTER SUNDAY MASS—BOLAHUN

country, the fourth of the tribes in which the mission now carries on its work.

The other two priests did not return to Liberia. Father Dwalu remained alone at Pandemai for almost 18 years. The work was then abandoned there. Nothing of lasting worth had been accomplished. Four years ago the Holy Cross Mission started a new school in the same place. And so, after twenty-eight years, the story comes around again to its beginning.

It was Father Allen who first went into the Kissi country, and today the mission has a new school there and a number of preaching stations.

Thus the plan of Bishop Overs has come to a partial fulfilment. Schools, mission stations (38 in all) are established in all three (now four) tribes. Besides the central mission school for boys, the new St. Augustine's High School, and the school for girls, there are six out-station schools. The present enrollment exceeds 500 pupils. Thousands are being treated at St. Joseph's Hospital, though there has been no doctor there for over six years. The Gospel is being preached by the fathers, the sisters and the native evangelists in 38 towns varying from 20 minutes' walk to two days' walk from Bola-

hun. One thousand people come regularly in the towns each week for instruction and answer to the roll call.

Here the Gospel of Christ is being lived in one of the darkest corners of the world. On the 7th of May, 1922, the first Mass was offered in a little mud hut in Masambolahun. Since that day the offering of the Holy Sacrifice has not ceased and there has been a slow but steady stream of faithful worshippers. But this work would have been much slower and far less thorough had it not been for the work of the Community of the Holy Name which has been an indispensable part of the mission life since 1931.

He runs easily and rapidly who runs freely; he runs freely who runs by Love.

—Avrillon

It is our pride and joy that two of the Mission school boys have recently obtained government scholarships and are at present studying in America, while two others, former school teachers at the mission, are now preparing for the priesthood at our Church's college in Liberia.

Pray for these, that they and all the others may remain faithful to their tasks, that the years ahead may continue to be blessed with the blessings of the years that have passed.

# "Lord, Hear My Prayer"

BY SHIRLEY CARTER HUGHSON, O.H.C.

## The Twenty-second Sunday After Trinity

### THE COLLECT

*Lord, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through—Jesus—Christ our Lord. Amen.*

**W**E speak of the Church as the household of God. A household implies a family, and we are the family of God. He is the Father while we are the children. If He is the King, we are the princes of the Blood Royal of the Everlasting Kingdom. All souls who are in God are members one of another, knit together in one communion and fellowship in the Mystical Body of Christ. What affects one affects all whether for good or evil. If I receive a grace all my brethren rejoice in it with me. If I fail to lay hold of any gift of grace, I keep back from my brethren a blessing that God has prepared for them to receive through me. It is this that I mean when I declare my belief in the Communion of Saints.

If the Church is to be kept in continual godliness, that is, God-likeness, we, its members, must seek that likeness daily by trying to live as our Lord would do were He in our place. If I am not earnestly endeavoring to set Him before me as a pattern I am to follow, then I cannot honestly join this prayer. Resolve to be worthy to pray this prayer. "But as for me, I shall behold thy presence in righteousness; and when I awake up after thy likeness, I shall be satisfied."

We ask for this God-likeness in the Church in order that *through thy protection it may be free from all adversities*. Protection from the only real adversity—sin—depends upon this likeness in our souls, for that which thus protects is not merely an external care such as God gives to all His creatures, but is the divine power dwelling

in us, and working through our minds and hearts and wills. This power can only come in me if I try to cultivate a likeness to the Lord. "Seek the Lord and his strength and seek his face evermore."

If Christ dwells in me, how mightily will He work in me! If He is within, it will be impossible not to serve Him in good works. Let me each day test the reality of His dwelling presence by examining what I have been thinking, saying and doing, whether it be of God. "O how plentiful is thy goodness, which thou hast laid upon them that fear thee, and that thou hast prepared for them that put their trust in thee even before the sons of men."

But this for which we pray is more than a likeness. Our spiritual life is the actual life of Christ functioning within us. Our spiritual life is identical with His life. That is what He showed us in the beautiful parable of the vine and the branches. The life in the branch which enables it to bring forth fruit is the identical life of the vine, not something external to the vine, though like unto it. With this truth in mind St. Augustine made the bold declaration that we must be thankful, not only that we are made Christians, but that we are made Christs. And walking among men as a Christ, showing them in my daily course something of what God is, and what He would have them

Perpetual inspiration is as necessary to the life of goodness, holiness and happiness as perpetual respiration is necessary to animal life.

—William D.

We ask not only for freedom from adversity, but that we may *be devoutly given to serve thee in good works*. Recall what was thought of in the collect for the seventeenth Sunday after Trinity as the meaning of *being given to all good works*. The same truth is presented here. If we are given to do a thing it means that the tendency is so



ained that we act as by second nature. I so habituated to what God wills me do that, the occasions arising I do the God as it were by instinct? Has Christ been able to secure such control of my faculties that He can do His work in me unobstructed, unimpeded? God grant it may be

This truth as repeated here, has however, something added to it: we ask that we may be *devoutly given to serve thee*. We too often use such important words carelessly. By devoutly we popularly mean religiously and piously, but the word has a more exact significance than this. Devoutly is akin to devotedly, and to do a thing devotedly is to do it in consequence of a vow by which I have bound myself. I am bound by my baptismal vows to believe in God, to put away all evil, and to keep God's will and commandments, and this involves the doing of all God works. Read the baptismal vows in the Prayer Book, and enquire of yourself in God's presence if you are devoutly observing them. Is it not shocking to realize that I have bound myself by a vow to God, and yet do not remember what the vow is.

## the Twenty-third Sunday After Trinity

### THE COLLECT

God, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. Amen.

Today we address God as *our refuge and strength*. The gracious word *refuge* appears repeatedly in Scripture. Of Him it is said, "The eternal God is my refuge, and underneath are the everlasting arms." There is an especially rich and precious use of the word in the psalms: "The Lord also will be . . . my refuge in due time of trouble." (9:9); "The Lord of hosts is with us; the God of Jacob is our refuge." (47:7); "Under the shadow of thy wings shall be my refuge." (57:1); "But the Lord is my refuge, and my God is the strength of my confidence." (94:22). And Isaiah, the tender prophet of the Messianic Kingdom, presents the idea under many forms. He calls upon God as



FATHER HUGHSON

First Anniversary of his death, November 16

"a strength to the poor, a strength to the needy in his distress, a refuge from the storm; the shadow of a great rock in a weary land."

Last Sunday we thought of God-likeness. Today we learn that He alone is the author of that likeness. I must be like Him to be saved. He alone can give me the power to cultivate this likeness, and the means to be used is prayer. When I find myself failing to think, speak, or act as my conscience tells me He would do were He exactly in my place, do I quickly turn to God for help? This is the test of my Christian earnestness.

We call upon our Refuge and Strength *to hear the devout prayers of thy Church*. We note here again the significance of the words *devout prayers*. We are paying our vows, we are offering the prayers from a heart devoted, *i.e.*, vowed to Him. He cannot but hearken and heed, as He knows the needs of His Church and His people. This does not mean a lukewarm heart, crying to Him earnestly only in time of trouble, but a heart devoted to Him at all times, in adversity and prosperity, loving and leaning on Jesus in sweet and humble trust.

If our hearts are devoted to Him, we will ask *faithfully*, that is, full of faith, "nothing wavering," sure of God's love for us, and certain that, if it be good for us, we will surely obtain our petition. "Not my will but thine, be done." Thus shall we *obtain effectually*, that is, gain that which will effect

most in our lives for God's glory and our good.

Consider our plea to Him to *be ready*. We thought in a former collect of what it meant for us to be ready and alert in the service of God, and here we presume to call upon Him, sure He will respond lovingly, to show His readiness to help. We dare to do this on the ground of His own revelation of His love and care for His people. Hear His word of gracious promise:—"He shall send down from on high to fetch me, and shall take me out of many waters." Read the whole of the magnificent description in Psalm 18 of how God comes, ready and swift to the rescue of those who call upon Him: "He rode upon the cherubim and did fly; he came flying upon the wings of the wind."

I do not dare to ask God to hear me unless I pray aright. There are eight conditions laid down in the New Testament which must be fulfilled if I expect my prayers to be heard: (1) it must be according to God's will; (2) prayer must be in the Name of Christ; (3) it must be out of a life of faithful obedience to God; (4) with faith in Him; (5) in dependence on the Holy Spirit; (6) with thanksgiving; (7) in a spirit of forgiveness; (8) with perseverance. We must make sure of our knowledge and understanding of these conditions if we expect our prayers to be heard. Begin all your prayers with the petition, "Lord, teach us to pray."

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He who walks in the presence of God and is always ready to give an account of his actions to Him will certainly never be separated from Him.

—*St. Thomas Aquinas*

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All the strength of our wills must be thrown into our prayer if it is to avail. St. James testifies that "the fervent, effectual prayer of a righteous man availeth much," the implication being that if prayer lacked these qualities, it would fail. The word *effectual* here implies that which definitely effects results, brings things to pass. It is this kind of prayer to which the collect has reference, and to it we must aspire. God

will do His part, if we do ours. We are to devote ourselves to the formation of habits of close attention and concentration in prayer. We are to bring into our devotion many and fervent acts of faith, hope, love, and practice continual colloquy with God, warm, sincere, loving, and filled with the exercise of all the virtues that make the character of the Christian. Perseverance in this will knit our hearts to the Heart of God and secure for us blessings rich and without number.

## The Twenty-fourth Sunday After Trinity

### THE COLLECT

*O Lord, we beseech thee, absolve thee people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, heavenly Father, for the sake of Jesus Christ our blessed Lord and Saviour. Amen.*

We pray divine absolution for one special class of sins today, those *which by our frailty we have committed*. How solemn consideration is our frailty. Our poor, weak nature, like a dead weight, is dragging our soul down. The least relaxation of our vigilance against the evil tendency within means sin. We are not only to guard against this condition which was caused by the Fall, but we are to labour incessantly to fortify our weakness, to bring in the strength of God with which to oppose the power of evil. "Great is thy mercy, O Lord, quicken us as thou art wont."

Again we plead to God for help in view of His bountiful goodness, and ask for deliverance from the bonds of our sins. We are tied and bound by the chain of our sins, and only His pitiful mercy can loose us. The binding power of sins of frailty impedes though it does not destroy grace, but it is just here that the danger lies. Do I lightly on what seem to be "little sins"? One slender thread may be easily broken, but an accumulation of them can become as strong as a cart-rope.

God does not cast us out because of the sins of frailty, but every sin consented to introduces into the soul a spiritual poison which weakens our power of resistance.



the soul that is careless about venial sin will sooner or later find itself in the toils of mortal sin. Check every tendency to sin, however slight, in its beginning, and no mortal sin can ever threaten the life of the soul. "Have mercy upon me, O Lord, for I am weak, O Lord heal me for my bones are vexed."

Satan is the instigator of all sin, but to lay the blame for our sins on him alone would be a shifting of responsibility which would indicate a poor state of penitence, and a hinder realization of the greatness of our sin fault. Our own carelessness and laxity are responsible for many sins. Satan has the need to tempt a careless soul. It is its own tempter. Satan is given the power to tempt us; he can pursue us with endless suggestions of evil, and urge us unceasingly to yield, but he cannot make us sin. Our wills are free and he cannot force us to follow his evil leading. "My soul is always in my own hand." I have the power to cast it away, and I have the power to keep and raise it for God as the precious thing it is. And in this conflict God comes ever to my help. It is not my soul contending in its weakness and loneliness against Satan but in alliance with God I am sent forth to the warfare that can end only in victory, if I am faithful to use the means of defence He gives me.

But I am not called to a defensive warfare only, "Resist the devil and he will flee from you," and we are to carry the war into the enemy's country by organizing a campaign of good and holy works which will weaken and discourage the adversary, and then receive his power among our brethren, and advance the cause of God and His righteousness.

He said not: thou shalt not be tempted, thou shalt not be distressed; but He said: thou shalt not be overcome.

—Mother Julian of Norwich

We are praying for pardon for the sins which by our frailty we have committed. Now about the sins which by our wilfulness we have committed? Let us not soothe our conscience too much by the thought of our

own frailty. We are largely responsible for our own weakness, for it has grown out of the wilful sins of the past. The only soothing balm we can safely apply to our conscience is the thought, "A broken and contrite heart, O God, thou wilt not despise."

## The Sunday Next Before Advent

### THE COLLECT

*Stir up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may by thee be plenteously rewarded; through Jesus Christ our Lord. Amen.*

The will has been called the "Royal Faculty" in man, because it governs the whole life. The will is continually at work, ruling and directing our life for good or for evil. The will of man is endowed with the gift of freedom. It has the power of choice, and this power of choosing between good and evil is what constitutes our moral blessing. If we had no power of choice as in the case with children who have not reached the age of reason, or with those who are mentally defective, we would not be regarded as morally responsible. But God has endowed us with many powers and faculties, and has set the will in command over all. According as the will governs for God's glory, so is our life lived for His glory. "Teach us to do the thing that pleaseth thee, for thou art my God."

Free as the will may be, however, we have no power of ourselves to direct our wills. Freedom of will in man is not a natural faculty; it is a gift from God, and this gift must be stirred up by the power of God, and this can only be done as the result of prayer. The new Church year lies before us. Let us dedicate our wills anew to God, giving it into His keeping that our whole life and work may be for Him. "The Lord is my strength and my shield; my heart hath trusted in Him, and I am helped."

We ask God to stir up our wills that we may plenteously bring forth the fruit of good works. Good works are the fruit of good character. The character that every Christian must seek to emulate and to show forth is the character of Christ. If I have a strong Christ-like character within, it will infal-

libly find expression in works of glory for God. But this character depends on my will. I must, by firmly willing it, do and think and speak according to Christ's example, and so little by little His character, the pure, strong Christian character, will be formed in me.

It is possible that the theme of this collect was suggested by the words of St. Paul to his "dear beloved son" Timothy, when he enjoined him to "stir up the gift of God which is in thee." The verb means "to rekindle." Every fire requires from time to time to be rekindled, and the fire of love which God has kindled in our hearts is being continually renewed by the Holy Spirit. Every good and holy action on our part is as fresh fuel to the flame of divine love which burns out all the dross of sin, purifying us even as He is pure. "Delight thou in the Lord and he shall give thee thy heart's desire."

It is a saying we are to ponder constantly, that God never allows Himself to be outdone in generosity. He draws us by His Holy Spirit, and the least, even most feeble, response on our part is rewarded with great and loving blessing. We are taught in this collect that if, when God stirs up our wills, we plenteously bring forth good works, He will in the same and ever greater measure—that is *plenteously* (a noble word,)—reward us with blessings in this world, so great that we shall be able neither to number nor to estimate them. He is a tender Father, good and gracious, and in spite of our failures and sins, he is "full of compassion and mercy, long-suffering, plenteous in goodness and truth."

The Holy Spirit, speaking by the apostle, St. James, gives us an assurance full of comfort—"Draw nigh to God, and He will draw nigh to you." While He ever holds the initiative, He awaits our response, and this response on our part will open the full flood of His love into our hearts, cleansing, strengthening, filling us with nothing less than the joy of His own Heart.

The loving Master said, "These things have I spoken unto you that my joy might remain in you, and that your joy might be full." There are three important words in this saying which gives us rich material for

contemplating the divine love. The expression "my joy" is a strong one, and translated literally is, "the joy which is mine," the joy that belongs to me as the God-Man, no mere human joy, but that which I brought from heaven, to bestow upon the souls I love. And this joy which is His is not only to find its place in us, but it is to remain with us. This word implies a permanent, endless, eternal abiding. The idea our Lord would convey is that our hearts are never in time or eternity to lose the blessed gift of the joy He is sharing with us so fully. The final assurance is that this joy of His in which we participate, shall be full. Here again we find a very special word, implying fulness in a complete and absolute sense, no voids, no lacks, but His joy dominating every possible area of our life.

## The First Week In Advent

### THE COLLECT

*Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.*

The first word of prayer which we take upon our lips at the opening of the Church's new year is the word *Almighty*. The thought of unlimited power centered in the hands of one person, naturally arouses apprehension. In human history unlimited and irresponsible power has always meant tyranny. Even where such power is possessed by good men, however well they may desire to use it, after a time their lack of wisdom and judgment produces unhappiness and suffering. Not so with divine power. The next word in this collect—*God*—reassures us. If we know who and what God is, we know that His almightiness is the almightiness of love and tenderness; it is the almightiness of goodness and mercy; the perfection of His wisdom. He can do all things that He wills to do, and because His



love and goodness and mercy are almighty, He cannot will to do anything save that which is the expression of His loving-kindness. We are filled with a profound sense of assurance, of imperturbable security, as we consider His almightiness as exercised towards us. Come what may, He is guiding and overruling all things for the best. We can possess our souls in perfect peace so long as we can say, "The God of hosts is with us; the God of Jacob is our refuge."

Our first petition is, *Give us grace*. What do we mean by grace? Grace is that supernatural power which God bestows upon us, heart and soul, in mind and in body, by the use of which we are able to do everything, and, more important still, to *be* everything that He wills us to do and to be. Without this supernatural power, we can do nothing to please Him. With it we can do all things according to His will. But this original gift of grace is not sufficient. It requires increase and development, and this is secured the more with every Communion we make, with every prayer, with every devout aspiration we offer to God, with every good deed we perform. There is never any question that the Holy Spirit will do His part in the development of my spiritual life and power. The promise is sure: "He will guide you into all truth." Let our prayer be: Teach me to do the thing that pleaseth thee, for thou art my God; let thy loving Spirit lead me forth into the land of righteousness.

He knoweth nothing as he ought to know, who thinks he knoweth anything without seeing its place and the manner how it relateth to God, angels and men, and to all the creatures in earth, heaven and hell, time and eternity.

—Thomas Traherne

What is the purpose of this grace? The collect tells us. It is *that we may cast away the works of darkness and put upon us the armour of light*. In this first liturgical prayer of the year, we are taught the twofold obligation of the Christian. We are, first, by God's grace, to *cast away the works of darkness*; but this is only the prepara-



ST. KATHARINE OF ALEXANDRIA

By Cavallina

[November 25]

tion for the great positive work of grace. Where darkness had reigned, light must enter in; so, we must by the use of this same grace, *put upon us the armour of light*. What is our part in achieving this? In every stage of the evangelical preaching the first word of exhortation is "Repent." It was the burden of the message of St. John Baptist. St. Matthew gives this as the first word of our Lord's own preaching. It was the reply of the Apostles to those who, on Pentecost, moved by St. Peter's great sermon, came asking, "What shall we do?" There can be no reign of grace in our hearts, no casting away the works of darkness, no putting on the armour of light, until sin is put away through God's pardoning love, and that pardon cannot operate unless we repent. But, as we have thought, repentance must be followed by "doing the thing that is right." No man is regarded as a good citizen who never gets beyond the point of not breaking the law. So it is in the kingdom of God. The performance of good deeds, the cherishing of high and holy thoughts, these and these only can clothe us in the armour of light that will put to flight all the fiery darts of the enemy. Armour is the equipment of the soldier, and

we are sealed and signed as "Christ's faithful soldiers and servants unto our life's end," and the good soldier has no fear. God is on our side, and if God be for us, who can be against us?

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Jesus is honey in the mouth, music in the ear, a shout of gladness in the heart.

—St. Bernard

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When is the great work to be accomplished? The Holy Ghost appoints for us the time and occasion of our warfare, as well as the conditions. The work is to be done *now in the time of this mortal life* . . . This is our opportunity and none other is offered us. "Now is the accepted time; now is the day of salvation." Every hour affords the soul occasion for the loving service of God; for the consecration of ourselves more fully to Him, so that we may have a share in bringing nearer the consummation of the kingdom. In order to make it possible, the eternal Son of God *came to visit us in great humility*, to show us how to endure humiliations, for only by this endurance do we become like Him who is "meek and lowly in heart." And the final aim is that *we may be exalted to the place whither He has gone before* to prepare a place for us. He that humbleth himself shall be exalted.

He is to *come again in His glorious majesty*. The word majesty implies kingship. Though He came *in great humility*, there was never a moment when He was other than King of kings and Lords of lords. When the wise men came to Jerusalem they enquired, "Where is He that is born King of the Jews?" They were the first to whom it was revealed that He was born a King. Most Kings are born heirs to kingship, and inherit their power later. He was no heir. He was born King. The baby in His Mother's arms, the little child fleeing from the murderous soldiers of Herod, the boy in the carpenter's shop, the man on the cross, was the King of all the universe. There was nothing in all the world that was not subject to His sway. He was clothed with majesty, though He hid it from the eyes of men. But as the angels looked upon Him, they saw Him clad in the heavenly vesture of His

Deity. No glory that belonged to the eternal Godhead was ever at any moment lacking to Him. In His Incarnation He did not strip Himself of His divine glory; He hid it from the eyes of men. God's essence and His attributes are identical. St. Augustine says, "What God has that He is," and the apostle speaks of Him as "being the brightness of the Father's glory." He is not possessed of that glory. *He is that glory*. Since His attributes are indivisible, He could not strip Himself of one of His attributes without stripping Himself of His Godhead. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory, forever and ever. Amen.

Our Lord in His first Advent came *in great humility*. He comes the second time *in His glorious Majesty to judge the quick and the dead*, and the purpose of His coming, and all His dealings with us, is that we may, on that great Day, *rise to the life immortal*. We are appointed to follow His steps. His earthly life was compassed about with weakness and infirmity and suffering as is ours; it came to its consummation in His Cross and Passion, and His death on Calvary. The third day He rose from the dead and ascended into heaven. We are called to follow His steps not only in this life but in the life to come. He suffered and we must suffer. He died and we must die. He rose from the dead as we are to rise. He ascended into heaven, and we shall be exalted unto the place whither He has gone before. All this will come to pass because we are made "partakers of the divine nature." The only provision He has made for the souls of men is that of the immortal life and joy with Himself amid the glorious mysteries of the Godhead. He has prepared no alternative. When will He come? We speak of His coming as of some far-off event to be realized in some remote aeon of time. But no man knoweth either the day or the hour. It may be nigh, even at the doors. Have I my lamp trimmed and burning, joyfully awaiting His Advent? Am I among the blessed servants whom, when He comes, He shall find watching? Let us live righteously and godly, looking for that blessed hope and the coming of the Lord.



# What Do Laymen Do?

By JOHN PILGRIM

I RECENTLY spent a weekend with a group of monks in a monastery, and rather foolishly, as I see it now, I tried to convey to a lay friend of mine a fraction only of the beauty and excitement of those two days. I described the physical setting of the monastery—high on a hill on the bank of a mighty river, the charm of the well-kept grounds, the sense of peace and isolation within the beautiful enclosure. Rather cleverly, I thought, I avoided any reference to the magnificent daily offices, the austere spiritual discipline and deep religious significance of the *work* that is going on up there. I talked instead about the mechanics of the monk's daily lives, the manner of men they are, the beauty and the strength of the life they have built around them.

The lay friend to whom I was speaking can be described fairly, by generally accepted standards, as a religious man. He is an Episcopalian. He is a vestryman of his Church, and is probably the best fund-raiser in his parish. He certainly is a man of superior position and character.

I shall not go on describing the monks and their way of life. (That much I've learned.) The point I wish to get at is my friend's reply to my account of the weekend. After we had talked about the matter for some time—my friend was definitely interested and had *requested* my report of the experience—he smiled and said, "Very interesting. I get the picture. It must have been a very unusual weekend for you. But tell me, John, what do these monks *do*?"

There it is! My friend doesn't pretend to be a thinker or a philosopher. But in that one question he put his finger on one of the great problems of our day and age.

Let's leave the monks alone in their monastery. *They know* what they are doing up there. *They know* that they are occupied with the most important task of human existence. Without their labors, without the sweat and vigour of men like them, a whole civilization might lose its power to remain a

civilization. It is beyond my humble pen to describe the importance of the monumental task they wrestle with daily. They need no justification. But my humble pen is, I believe, adequate to handle the other side of the question. To make the point perfectly clear, suppose we rephrase the question. Let's put it this way, "WHAT DO LAYMEN DO?"

We can begin by looking at ourselves objectively, and describing our activities impersonally. To get right down to cases, take the average New York City business man. I've never met the fellow myself but in a world composed of Mr. Average Man, Miss Atlantic City (1898), Miss Rheingold (1950), and The American Mother, surely we can be allowed one "Average New York City Business Man." We can borrow him right out of the newspaper and magazine ads.

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Love a man even in his sin, for that is the semblance of divine love and is the highest love on earth.

—Dostoyevsky

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He's about forty-five years old, white (there are no Negro "average men" in *this* country) and he dresses well (see Esquire and the Weber and Heilbroner ads). He's a trifle on the paunchy side, married, and has two children. He lives in a suburb and commutes daily. He is clean-shaven (a little pasty-looking around the gills, as a matter of fact) he eats a strictly balanced diet (this is necessary to offset the generous amount

## ANNIVERSARY MASS

NOVEMBER 16, 1950

10:30 a. m.

HOLY CROSS MONASTERY

All associates and friends are invited

Announcement will be made concerning the FATHER HUGHSON MEMORIAL FUND.

of alcohol he consumes daily). He reads both a morning and an evening newspaper.

To round him out quickly, he is 100% American, a good business man (this means he is capable of shooting your economic eyes out at forty paces), a Republican or a Democrat, an excellent bridge player, a fairish golfer or bowler, and most assuredly an all around good fellow (which means he does not normally commit murder, rape, or highway robbery).—And—oh, yes—he is definitely a Christian, certainly not a Jew, probably a Protestant (definition: a Christian who doesn't spend too much of his time in church). As to this last point, there have been reports that he is investigating the possibilities of becoming a Catholic, because they are so strongly opposed to Communism.

Now that we have sketched him in lightly, we find that we do, after all, recognize our "Average New York City Business Man." As a matter of fact, we know him well enough to call him by his first name. Let's be practical about this, and ask him just what he does do with his twenty-four hours a day.

Question: "Bill, what do you do with the twenty-four hours of life that God Almighty grants you every day?"

Answer: "That's a darned silly question, John, and you know it."

Question: "Is it? Well anyway, pal, be sport and answer it."

Answer: "You know I'm a busy man. I can't spare you more than fifteen minutes for this interview."

Question: "All right. Just tell us what you can in fifteen minutes."

Answer: "O.K., O.K. I get up at about 7 a. m. I go to the bathroom, shower, shave, dress, say my prayers, eat my breakfast, and catch the 7:55 train for New York."

Question: "Break that down, will you? How many minutes to each operation?"

Answer: "O.K."

Shaving, etc.—	15 minutes	
Dressing	10 minutes	
Praying	4 "	
Breakfast	21 "	
Going to station	5 "	
	55 "	Total

Question: "How long does it take you to get to the office?"

Answer: "From the station to my desk—about an hour."

Question: "Let's pick up that five minutes and make it an hour and five minutes."

Answer: "All right. Now, from nine to five I'm in my office. Breaking that down, from nine to nine-thirty, I read my morning mail and—"



ST. AUGUSTINE'S CHAPEL—WHERE OUR WORK OF PRAYER GOES ON



Question: "Good enough, Bill. We know that you are busy and an important man. We can't expect you to explain your normal business day to us in less than fifteen minutes. Skip the detailed time break-down of your nine-to-five activity. We'll give it a qualitative look-see later on. But in the meantime, what do you do after five p. m.?"

Answer: "Hold it. You can't do that. That "9 to 5" is the most important part of my life. That's when I *earn my living*. I don't live on charity like those monks of yours."

Question: "Hold it, yourself. Where did you get the idea that monks live on charity? Take my word for it, they *don't*. They *work*—including physical labor with their hands—for every mouthful they eat, every stitch they wear, and for the roof over their heads. We'll skip the work they do for others. We're talking about monk versus laymen, and vice versa. Each and every monk earns his living, Bill."

Answer: "But they're always begging aren't they?"

Question: "Sure, and they'll take every penny they can wangle (and it's *pennies* they get), but not for themselves. We won't go into details, but *they* can account for every one of your darned pennies, and your best C.P.A. can check them, item for item. Very business-like, these monks, when it comes to money. They can put their accounting records right up against yours any time. And ten to one, *you'll* be the one to call in the Legal Department. But we're getting off the subject. What do you do after five p. m.?"

Answer: "Don't rush me, John. I have to get myself home. That takes me another hour and five minutes."

Question: "So far, a total of eleven hours and five minutes. Right?"

Answer: "Right. Well then, I eat supper, spend some time with my wife and children, go to the movies, play bridge, or do something recreational until about 11 p. m., and then go to bed."

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There is no higher way above, no safer way below than the way of the Holy Cross.

—*The Imitation of Christ*

Question: "Break it down for me, will you?"

Answer: "O.K.

Supper	55 minutes
Family life	
and/or Recreation	4 hours
Sleep	8 hours"

Question: "Setting your lunch hour up under "meals" then, Bill, your average day breaks down something like this:

Shaving, etc.	20 minutes
Dressing	10 "
Praying	4 "
Meals	2 hours 16 "
Commuting	2 " 20 "
Business	6 " 55 "
Family life, etc.	3 " 55 "
Sleep	8 " — "
21 " 180 "	

Total 24 hours

Answer: "Correct."

Question: "Well, let's look at our time chart. If the number of man-hours is any indication, the most important thing we laymen do is *sleep*. But let's take that *qualitative* look-see we were talking about."

Answer: "Sorry, John, our fifteen minutes are up. Appreciate your interest and all that, but I have an *important* conference scheduled for the next hour. Let's talk about this some more another time."

Question: "O.K. When?"

Answer: "I'm pretty well tied-up the rest of this month, but give me a ring some time next month. We'll have lunch."

Question: "All right, Bill. I'll be getting along. But tell me, how do we make up these fifteen minutes?"

Answer: "That's right. We'll have to make them up tomorrow. Let's see. We've got to eat, we've got to sleep, we've got to work, and we'll have to shave. Well, we can cut one minute off the shaving and the dressing. We can cut ten minutes out of the family life. That's eleven minutes."

Question: "And the other four minutes, Bill?"

Answer: "Oh yes. Well I don't know about you, John, but I'll have to cut out the praying. Hate to do it, but I need those four minutes. And doggone it, John, you know perfectly well that *I'm* a busy man."

# Prayer And The Three Evangelical Counsels

BY ISABEL S. DANAY

IF prayer is to become a vital reality in the life of the practicing Christian the three evangelical counsels of poverty, chastity and obedience must form a basic framework for his life of prayer. These three counsels which are taken as vows by Religious living in the cloister are applicable in essence to all persons who desire to lead a true life of prayer and communion with God.

All outward acts as well as all states of life have an inward and spiritual counterpart. So, all of life is intended to have a sacramental aspect—to be the outward and visible sign of inward and spiritual grace. All of life should be motivated by God. That life has become, or does become other than this is the result of our turning away from God and following in the path of evil—or generally speaking, it is the result of original sin. Our lives need order and stability, and it is only possible for us to attain order and stability when we submit our complete selves—body, mind and spirit to a discipline sanctioned by God.

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We must not wish anything other than that which happens from moment to moment, however, exercising ourselves in goodness.

—*St. Catherine of Genoa*

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We must have a discipline in our life of prayer whether we are beginners, or whether we have become adepts in the art of communion with God. To our prayer we must bring poverty, chastity and obedience. It is when we deviate from these precepts that our prayer becomes unreal and remains so.

First, we must have poverty of spirit. The outward symbol of poverty and the complete lack of material possessions in the Religious is not only the garment shown to the world, it is also a reminder to him that he is poor—poor in spirit—in order that God may

make him rich in Him and His Love. The first Beatitude spoken by our Lord, "Blessed are the poor in spirit; for theirs is the kingdom of heaven," is His first direction for prayer and communion with God. As a first necessity we must bring a right attitude to our prayer—an attitude of humility—of placing ourselves in God's hands and of letting Him teach us. We must detach ourselves from over-anxious concern in our everyday living. Our whole and complete desire must be away from ourselves and toward God. This is *the* truly difficult task, for even while we are giving lip service to God, in our hearts we know that often we are keeping back some part of ourselves. We must know for a certainty that of ourselves we really can do nothing. We must desire to let God do everything in us. Our souls must become truly poor. Thus, emptying ourselves of false pride we are ready to enter into the sanctuary of God's Presence and let Him teach us. This initial step is not easy, for all of us are attached to so many things that are other than God. If these things are not material they may be attachments to our own prejudices, or attachments to our own intellectual conceptions of God and man. If we can only realize that it is essential that we must make God our ultimate desire all of our other good and legitimate desires will eventually find their right place and will assume their right proportion. They will become enriched, and as God finds us and we find Him, so shall we find our right desires in Him.

When we come before God our souls must be silent before His Majesty. After we have repeated the words, "The Lord is in his holy temple: let all the earth keep silence before Him," or when we have said, "Speak, Lord, thy servant heareth," we must be silent before Him. We must look up to Him,—saying nothing—thinking nothing,



for anything that we would think with our minds would be petty and little as contrasted with the greatness of His desire for us and for our good. Our first act must always be an act of humility—our desires hushed and stilled—cast out, giving place to God's greater and better desire for us. In this silence of soul we must acknowledge Him to be Lord above all. In this first act of forgetting ourselves and looking at Him we see, though dimly, His infinite beauty, love, mercy, justice, purity and wisdom. Then the longing stirs within us to be drawn into His Love and to imitate His virtue.

All that the imagination can imagine and the reason conceive and understand in this life is not, and cannot be, a proximate means of union with God.

—*St. John of the Cross*

Now we come to the second requisite of prayer—chastity of spirit. As our gaze is turned more and more toward God and we let Him teach us, we come to know that all of our thoughts, words and actions must be measured by His yardstick and that our own human standards are inadequate. Everything in life belongs to God because He created it. And He desires that we, whom He has made, shall find our ultimate joy and the fulfilment of our lives in Him, for outside of Him and His Love there is no joy—no satisfaction—only chaos and nothingness. Each prayer that we utter we must say as a child of the Eternal Father. And, as His child we enter into His heart and come to know His secrets and His desires, and finally His joy—the fruit of His Love. As we repeat, "Our Father, who art in heaven," and the words burn themselves into our souls, we know that at all cost we must somehow become worthy to be called sons. Somehow, and only by and through God we know that all of our desires must be purged of selfishness, and that we must become pure and chaste, even as our Lord is pure and chaste. As our desires and purposes become pure our former many purposes become but one purpose. And that purpose is that all of our motives may stand in the pure light of God and be hallowed by His blessing. Spiritual chastity

gives absolutely and completely the whole being to God. The seemingly trivial tasks are performed in His Light. We do not judge our fellow man, for if we have given our whole selves to God we are too occupied with God to be occupied with criticisms of our fellow man. Instead we look upon him even as God looks upon us all—with love, mercy and compassion. Chastity takes the hand of poverty of spirit and with holy obedience they may make up the three basic requisites for satisfactory and fruitful prayer that is truly prayer in its essence.

Holy Obedience is first and foremost obedience to the Will of God as revealed directly to the soul in prayer and communion with God, through Holy Scripture, and as revealed through the teaching of the Church. It is a necessary discipline without which no soul is able to advance in prayer and communion with God. In the cloister obedi-



ST. ELIZABETH OF HUNGARY  
[November 19]

ence to the superior signifies the outward act which we must all of us inwardly make to the Superior of our souls. We must always be true to the inner revelation which God gives to *us*. When the soul, in poverty of spirit presented itself before God—when in silence it listened to His voice—when He showed it how to become pure and partake of the Divine Charity, then it became obligatory for the soul to obey the teaching of God if it would not sin. As the soul obeyed it was brought more and more deeply into the Love and the joy of God.

Holy obedience has a definite and concrete aspect in regard to our life of prayer. We must all of us have particular and set times for our prayer, even though as Brother Lawrence, we, too, practice the Presence of God at all times, or, if we do as St. Paul bids us and pray without ceasing. Our very humanity needs the discipline if not of set forms of prayer, at least of set times for

prayer. The discipline of obedience begets a true humility in the soul. In our own day we should not feel that we have outgrown the need of spiritual direction, and we should be ready and willing to give ourselves over to the direction and advice of a priest. We should be desirous and willing to do those things which he advises even though there may be times when a director's advice may seem inadequate or even unreasonable. By our submission to another who has the authority of the Church we shall be following in the way of our Lord who submitted His Will not only to the Will of His Father, but also to the limitations of humanity. He Who was and is God embedded Himself deeply into humanity and was subject to Mary and Joseph.

There are going to be times when to us our prayer appears to be futile. We may come before God in quietness of soul. We may bring Him all of the humility, chastity



THE VIRGIN ENTHRONED.  
By Albrecht Dürer



and obedience of which we are at the time capable—still nothing happens. Our words echo back upon themselves—we listen—but God tells us nothing. Seeming emptiness is a temptation for us to turn backward and inward to ourselves. This seeming emptiness and futility is really something of a test of our humility, chastity and obedience. Our Lord knew emptiness and despair upon the cross when He cried, "My God, my God, why hast thou forsaken me?" Our Lord has shared with us this anguish in prayer and any and all who would follow Him must know it, too. As with faith we persist in our prayer God will give us light and a deeper knowledge of Himself and of His Will for us than was heretofore possible. We must continually wait upon God, for He, having created us, knows our capacity for Him and for His Love. Our poverty of spirit, our chastity and purity of soul and our obedience must be not only a continuous, but a continuing thing. The beginning of virtue is always small, but the miracle is in the possible fruit which can grow from the minute beginning. God not only plants the seed, but His Life is the seed which would grow and flower in us. Yet His Life in us is dependent upon our willingness to give Him our poverty in order that He may make us rich. We must give Him our desire for purity in order that He may make us chaste with His own spotless purity. And, we must be obedient unto Him so that He may shower His Love upon us and so draw us into His Life that we may become co-workers with Him.

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Let nothing disturb you, nothing affright you; all passes away, God only shall remain, patience wins all, he who has God lacks nothing, for God is his all.

—*St. Teresa of Avila*

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This fruit of poverty, chastity and obedience is our own true redemption. We are redeemed and freed from the superficial concerns of the self. We are freed from our slavery to sin and its consequent dragging us down into hell and away from God. As we come to partake actively in God's Love and share in God's Life our own suffering

in the process brings us to a compassion and understanding of our fellow man heretofore impossible. As we become more and more obedient to the heavenly vision which God continually reveals to us in our every day contact with Him we are impelled to reach out and help in the redemption of our fellow man. As our love for our fellow man deepens and strengthens we come to look upon him to some extent as God looks upon him—and looks upon us. Then, we draw him into our prayer—then we are as concerned about his needs as we are about our own. We are concerned that he find God and know His Love. So our own redemption is continuing in our continuous love for God—and for our fellow man.



**M**ANDELL Creighton (1843-1901) was one of those English prelates of the nineteenth century who combined administrative ability with great scholarship. He was born at Carlisle of good stock though his parents were of humble circumstances. He went to school at Durham and soon showed his intellectual ability and carried off prizes in classics, Hellenistic Greek, Greek Iambics, English verse, Greek prose and English essay. In addition to this he received honorable mention in French, and Latin hexameters. After such accomplishments it is not surprising to learn that he tried for a scholarship at Oxford and won a post at Merton College. He pursued his studies with vigor, but did engage in rowing for his college and once joined in a prank which was remembered in later years. Some of the college men were disciplined for a reason which Creighton thought unjust. He thereupon supplied the group with whistles which they used in a procession around the quad in

order to show that the spirit of revolt still burned. The authorities were amused and took no action, but learning who had made this possible enquired of the young scholar whether he thought that he was going to be like another Joshua and cause the walls of Merton to fall to the sound of penny whistles.

Mandell Creighton took a brilliant first in Mods and later in Greats, then after reading in law and history turned to theology and was ordained to the diaconate in 1870. After marriage and ordination to the priesthood he took the parish at Embleton, Northumberland and there wrote his monumental *History of the Papacy*. In 1884 he was elected to the history professorship at Cambridge. Here he had a brilliant career and gathered about him many able men who raised the standards of English historical writing to a high degree. His reputation was such that in 1891 he was nominated to the See of Peterborough. He did not want to accept the appointment and broke the news to his wife by saying after a nervous silence: "Well, the blow has fallen."

Despite these ominous words he assumed his new duties seriously and did such noble work that when the great Diocese of London was vacated by Frederick Temple's appointment to the Archbishopric of Canterbury, he was chosen to fill the post in the capitol of the realm. London was in a state of turmoil over the High-Low Church quarrel and the appointment of a High Churchman was looked upon as a serious threat to the Low Church faction. As a real Establishment appointment, however, he tried

to curb the excesses of both parties by an appeal to statutory principles.

There had been some efforts made in the direction of closer union with the Orthodox Churches and while avenues of approach were being explored the opportunity came. In 1896, Tsar Nicholas II was to be crowned at Moscow and after some discussion as to the proper personage of ecclesiastical rank to attend had gone on, Bishop Creighton was chosen. There was a genuine desire to impress the Russian Church with the Catholicity of the Anglican Church and a scholar of the High Church tradition was the best representative. Much detail had to be settled and there were many conferences and much letter writing. As Orthodox bishops were unmarried it was decided that it was unadvisable for Mrs. Creighton to go. The Prince of Wales (later Edward VII) told Bishop Creighton that he should go "... in the smartest clothes that the law allows," and consequently one of the coronation copes was borrowed from Westminster Abbey and with his own mitre and pastoral staff the bishop set out for Russia.

The coronation ceremonies were exhausting and Bishop Creighton went about in his smart clothes to various functions. He had a very important interview with the Patriarch Gennadius who was anxious to learn many things about the Anglican Church, especially the beliefs about the seven sacraments and orders. Bishop Creighton was able to assure him that any differences between their two views were just a matter of words. At the coronation dinner Bishop Creighton ate wearing the cope and mitre and was kissed by Father John of Cronstadt, the holy man of Russia who sat next to him. After the visit of about a month he returned to England much impressed by the Russian Church and ready to further closer relations with that body. The Russian ecclesiastics were impressed by him—he had much in common with them, even a beard.

The effort of keeping up his scholarly work as well as the administration of a large diocese cost Bishop Creighton first his health and finally his life when only fifty-eight years of age.





### Book Reviews

WILLIAM E. PURCELL, *Five Minutes to Twelve*. (New York: Morehouse-Gorham Co., 1950) pp. 104. Cloth. \$2.00.

What is wrong with our civilization has become an almost popular subject for serious writers whether they be Christians like Arnold Toynbee or non-Christians like Lewis Mumford. Every scholarly or popular study helps to break the blind assumption that progress is inevitable, and comes automatically with the passage of time. There is, nevertheless, a danger that people will assume that what is wrong can be got rid of by manipulating our present society to produce a better world. Techniques may have their value, but the ills of the world cannot be eradicated by education, psychoanalysis or Communism.

Here is a book which gives the facts about our decaying society. Selfishness, materialism, indifference, broken homes and gossip come in for a thorough analysis and the sordid results are well aired. But the moral is not "repent at leisure." The whole book is filled with the idea that the time is short and there must be immediate effort to repair the damage before it is too late. There are eleven illustrations by Arthur Wragg which are possibly even more disturbing and effective than the text.

There is one drawback to the book: it was originally written and published with the English situation in mind. This may have the unfortunate result of leading readers in this country to assume that the book is not true to the American scene.

—J. G.

J. B. BARRON AND H. M. WADDAMS, *Communism and the Churches*. (New York: Morehouse-Gorham Co., 1950) pp. 102. Paper. \$1.25.

This is a documentary report on Communist relations to religion and is revealing in that it shows the expedient attitude that is not infrequently the cause of Soviet favor to certain groups at particular times. After severe persecution the Russian Orthodox Church received some benefits from the state at the time when the U. S. S. R. was



under the strain of invasion. But exactly what the status of Orthodoxy now is in Russia is almost impossible to determine. Three fourths of this book is taken up with the situations as they have developed in those countries which have been occupied by the Soviet, and the resulting action against all religious bodies. There can be no doubt that selfish desire for privilege had something to do with clerical attitude, but at the same time those who cherish violent anti-Roman prejudice cannot close their eyes to the fact that Communism is a ruthless force which has no use for religion in general, because there is a transcendent reference which is outside the ideology of dialectical materialism. In reading this documentary report we should also examine our own system to see just how far we may be going in the same general direction in our all-out fighting against Communism.

—J. G.

It would be of little value to contemplate God if, in contemplating Him, we did not also love Him.

—Duns Scotus

### Editor's Corner

Not infrequently we have letters asking about how we carry on the publishing business at Holy Cross. It is not surprising that this aspect of our work should be a total mystery to outsiders, because monasteries are somewhat of a mystery anyhow.

The Holy Cross Magazine is the official organ of the Order of the Holy Cross and the Father Superior is the editor-in-chief. He has the oversight of the work and determines the policy of the magazine. Bishop Campbell is a very busy man for he has episcopal duties as well as the work demanded of the head of an order. For this reason we have a managing editor, Father Gunn, who has the job of reading manuscripts and preparing them for publication; then there is the work of correcting proof and preparing each issue. In this he has been assisted by Father Stevens. The business manager is Father Drake, whom you hear from on a special page. He takes care of the bills, solicits advertisements, fills subscriptions and for excitement handles the complaint bureau. Just on the side, he does all the work for the Holy Cross Press which publishes a number of books and tracts. Father Drake occupies not just a chair, but a settee and he sits in a different position when he has a different function to perform. The work has so grown under his capable direction that we are supplying the Church in a very unique way.

We do not print our own material. Some of our readers imagine a picture of the busy hum of the press with the monks setting type and binding books. If we had nothing else to do we might be able to accomplish this, but life being what it is, both inside and outside of the cloister this is impossible. We have several printers who do the work for us both in this country and in England. The Holy Cross Magazine is printed and sent out from the offices of Hansman & Winter, Inc., in Poughkeepsie and they have served us faithfully for many years.

Now the Holy Cross Magazine is not a news periodical. We have no desire to enter this field. *The Living Church* supplies Catholics with the information they



want and there is no reason for us to trespass into their field. We are not a controversial magazine. There have been such in our Church and they have not prospered or gained respect, even though they have had their supporters. At times we are compelled by circumstances to state our position and we hope that we can do this without factious or bitter spirit. In the long run it is better to build up the ramparts in a quiet way and this is one of our objects. The great hero and saint of the Anglo-Catholic revival, Dr. Pusey, never seemed to have been excited when others whined about disaster. He suffered persecution, but weathered the storm, for his faith was built upon a solid rock.

Now having said what we are not, something should be said about what we are, or try to be. As the official organ of the Order of the Holy Cross we are supposed to give information about the Order in particular and the religious life in general. This is sometimes difficult, for to be a religious anything else, he must not be a spiritual exhibitionist. We have the further obligation of setting forth the Catholic Faith as it is received in our communion, as the basis for devout practice. That means we intend to publish "helpful" articles about the spiritual life and the supernatural foundation of that life.

It will at once be seen that we are not



larly magazine, although some of our articles are sometimes called "heavy." Well, it is rather difficult to avoid being a little "heavy" when there is an article on the Holy Trinity, but one can hardly say: "leave the Trinity out!" We do not wish to discourage our readers with an over-dose of dogmatic theology, but then we would be failing in our mission were we to devote the issue after issue to light reading.

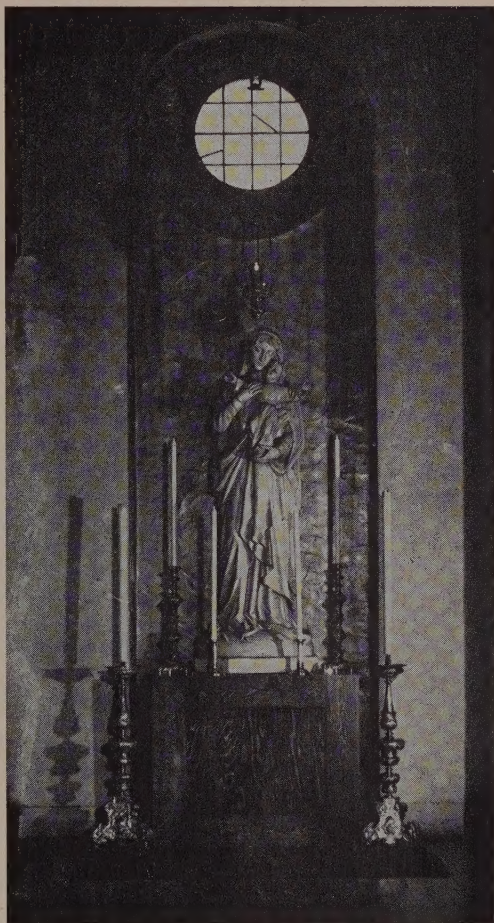
Illustrations are a problem and until you have faced it you have no understanding of what you are up against. In the first place we do not cut pictures out of magazines, paste them on a block and run them through the printing machine. Every picture you see in the magazine has been engraved on zinc or copper. Now the little picture of the title which heads the regular column, "Episcopal Asides" cost \$4.30. If you turn through an issue you can figure out just about how much it would cost to have all the new pictures every month. "Well," write some, "cut out the pictures." Alice said: "What is the use of a book without pictures?" and we think that she was right. Some people do not like our reproductions of famous paintings, but there are many who appreciate them and write us. One subscriber in Australia expressed her great interest in them. "A thing of beauty is a joy forever." And when a great artist treats a great subject we have a wonderful painting.

January will bring some new features and surprises; we hope that you will like them. Write us, for that is the only way for us to know if you like them. Do not write the Father Superior, he is too busy; do not write Father Drake, he has more than he can do; just write the editor—he does not have enough to do.

### Notes

Father Superior has been making his annual visitation at Mount Calvary Monastery since the middle of the month of October. During that time he has also conducted retreat for clergy at the monastery; preached at St. Paul's Cathedral, Los Angeles, and at St. Matthew's Church, San Mateo.

Father Kroll conducted a mission at St.



LADY SHRINE—HOLY CROSS

### Associates' Meeting

There will be held a meeting of Associates and friends of the Order of the Holy Cross, especially the Confraternities of the Love of God and Christian Life at Christ Church, Palmyra, N. J., on Saturday evening, December 16th, and Sunday morning the 17th. This is particularly for those resident within the Diocese of New Jersey, but others are welcome. All information is obtainable from the chairman of the committee in charge, Mr. E. R. Sumner, 400 King's Highway, Moorestown, N. J.



Stephen's Church, Plainfield, New Jersey.

Father Packard conducted a school of prayer at St. John's Church, Bridgeport, Connecticut, and a quiet day at St. James' Church, Trenton, New Jersey (not in Atlantic City, as given in the October issue).

Father Harrison conducted a mission at Christ Church, West Haven, Connecticut.

Father Hawkins completed his series of conferences in Utica; spoke at Hamilton College, Clinton; conducted a quiet day at St. John's Church, Troy, all in New York; sailed for England on the S. S. *Mauretania*, October 28.

Father Harris is assisting with the released time instruction at the Church of the Holy Comforter, Poughkeepsie, New York; preached at the House of Prayer, Newark, New Jersey.

Father Parker sailed from England and is now at the Liberian Mission at Bolahun.

Brother Herbert has returned to The General Theological Seminary to resume his studies for Holy Orders.

Father Gunn conducted a mission at Grace Church, Cherry Valley, New York.

Father Taylor conducted a children's mission at St. Joseph's Church, Queens Village, Long Island.

Father Stevens conducted a conference at Elizabeth, New Jersey; assisted Father Harrison at the mission at Christ Church, West Haven, Connecticut.

Father Terry conducted a retreat for associates of the Community of St. John the Baptist at St. Luke's Chapel, Hudson Street, New York.

### Intercessions

*Please join us in praying for:*

Father Superior returning from his visitation to the western house.

Father Kroll attending the annual pre-Advent conference of the Oblates of Mount Calvary, St. Luke's Chapel, Hudson Street, New York, November 14; preaching a mission at Emmanuel Church, Winchester, Kentucky, November 26-December 3.

In writing our advertisers, please mention THE HOLY CROSS MAGAZINE.

Father Packard giving an address of the Liberian Mission at The General Theological Seminary, New York City, November 28; conducting a school of prayer at St. Simon's Church, Rochester, New York, December 3-8.

Father Hawkins preaching at St. Saviour's Church, Sunbury-on-Thames, England, November 2.

Father Taylor preaching at Grace Church, Cobleskill, New York, November 12.

Father Stevens conducting a mission at St. Mark's Church, Springfield, Vermont, December 3-10.

Father Terry preaching at an acolyte service on Sunday at St. James' Church, Long Branch, New Jersey, November 25-26.



ST. JOSEPH

### Contributors

The Reverend Ralph T. Milligan is an Oblate of Mount Calvary. He has returned as assistant at St. John's Church, Bridgeport, Connecticut, after serving two years as a secular priest on the staff of the Holy Cross Mission, Bolahun, Liberia.

Mrs. Isabel Daney is a communicant of Ascension and Holy Trinity Parish, Pueblo, Colorado.

John Pilgrim is the pen-name of a lay associate of the Order.



# An Ordo of Worship and Intercession Nov.-Dec. 1950

- 6 *Thursday* G Mass of Trinity xxiii col 2) of the Saints 3) *ad lib*—for the Church's work with spastic children
- 7 *St Hugh* of Lincoln BC Double W gl col 2) *St Gregory Thaumaturgus* BC—for vocations to the religious life
- 8 *Of St Mary Simple* W gl col 2) of the Holy Spirit: 3) for the Church or Bishop pref BVM (Veneration)—for social and economic justice
- 9 *24th Sunday* after Trinity Semidouble G gl col 2) *St. Elizabeth* W cr pref of Trinity—for the Church's works of mercy
- 10 *Monday* G Mass of Trinity xxiv col 2) of the Saints 3) for the faithful departed 4) *ad lib*—for the spirit of penitence
- 11 *Presentation BVM* Gr Double W gl cr pref BVM—for the Order of Saint Helena
- 12 *St Cecilia* VM Double R gl—for Church choirs
- 13 *St Clement* BM Double R gl At Mass of Thanksgiving Day W gl cr—thanksgiving for blessings received
- 14 *St John* of the Cross CD Double W gl cr—for the Seminarists Associate
- 15 *St Katherine* of Alexandria VM Double R gl—for the Confraternity of the Love of God
- 16 *Sunday Next Before Advent* Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity—for a just distribution of wealth
- 17 *Monday* G Mass of Sunday col 2) of the Saints 3) for the faithful departed 4) *ad lib*—for the increase of the ministry
- 18 *Tuesday* G Mass of Sunday col 2) of the Saints 3) *ad lib*—for the spirit of humility
- 19 *Vigil of St Andrew* V col 2) of *St Mary* 3) for the Church or Bishop—for the Companions of the Order of the Holy Cross
- 20 *St Andrew* Ap Double II Cl R gl cr pref of Apostles—for Saint Andrew's School
- December 1 *Friday* G Mass of Sunday col 2) of the Saints 3) for the faithful departed 4) *ad lib*—for Christian Unity
- 2 *Of St Mary Simple* W Mass as on November 18—for the ill and suffering
- 3 *1st Sunday* in Advent Semidouble V col 2) *St Francis Xavier* C cr pref of Trinity—for the awakening of the careless and worldly
- 4 *Monday* V Mass of Advent i col 2) of *St Mary* 3) for the Church or Bishop 4) for the faithful departed Gradual without Alleluia on ferias in Advent—for the faithful departed
- 5 *Tuesday* V Mass of Advent i col 2) *St Sabas* Ab 3) of *St Mary*—for the Servants of Christ the King
- 6 *St Nicholas* BC Double W gl col 2) Advent i—for all children
- 7 *St Ambrose* BCD Double W gl cr col 2) Advent i—for the bishops of the Church
- 8 *Conception BVM* Double II Cl W gl col 2) Advent i cr pref BVM—for family life in America
- 9 *Saturday* V Mass of *St Mary* W gl col 2) Advent i 3) of the Holy Spirit pref BVM (Veneration)—for the Liberian Mission
- 10 *2nd Sunday* in Advent V col 2) Advent i 3) of *St Mary* cr pref of Trinity—for the peace of the world
- 11 *Monday* V Mass of Advent ii col 2) Advent i 3) for the faithful departed 4) of *St Mary*—for the Priests Associate
- 12 *Tuesday* V Mass of Advent ii col 2) Advent i 3) of *St Mary*—for Mount Calvary Monastery
- 13 *St Lucy* VM Double R gl col 2) Advent i—for the Confraternity of the Christian Life
- 14 *Thursday* V Mass as on December 12—for the prophetic witness of the clergy
- 15 *Friday* V Mass as on December 12—for the bereaved
- 16 *Saturday* V Mass as on December 9—For the Oblates of Mount Calvary

# From the Business Manager

## Time Running Out . . .

We will, of course, be sorry if you are not planning to give Holy Cross Books as some of your Christmas presents . . . but, if you *are* giving them, we urge you to order now—today.

## Better Heed Our Advice . . .

For some reason quite beyond our knowledge, mail deliveries are poor—in fact very poor. One example: a book mailed to a customer on Sept. 12th, had not been delivered by the 22nd, when he wrote to inquire. Later, on the 25th, he wrote to say that the book had just been received. Thirteen (13) days between West Park and Boston.

## Please Use It . . .

Inserted in this copy of the Magazine you will find a Form to be used in ordering Gift Subscriptions. It will be greatly appreciated if you will send it in today.

## Likes Africa . . .

Fr. Williams, our Priest Associate working in Liberia writes, "Life here is delightful and believe me, every penny spent on the work in this area is well spent. The thing that amazes me is that they are able to carry on such an extensive program on such a small budget."

## The Irish Are Fine . . .

And so is Irish Linen. If you need some be sure and read Mary Fawcett's advertisement inside front cover.

## Peace Of Mind And Soul . . .

"Life certainly has been one thing after another the past few years, but I am beginning to find the inner quiet which had been lost to me for some time. When one has that, nothing else really matters." It is my privilege to receive scores of letters like the above, testifying that the Catholic Faith really "works" if only we surrender completely to our Lord.

## Doomed To Disappointment

In ordering copies of Fr. Gunn's new Tract, MASS-MAN OR EUCHARISTIC-MAN?, a customer wrote, "I am so glad you have published a Tract on the difference between Mass (High Church) and Eucharist (Low Church). I'm Low myself, but want to understand the High position." Mighty fair, but this particular Tract won't be of much help. Now don't *you* want to know what the Tract is about? We must add that we tried to set the customer straight.

## Communion of Saints . . .

Can't recall where we read this: "He who is in the communion of prayer is in the communion of saints." And here is one example of how this truth is made operative. We quote from a letter received this morning (September 27th): "With the Ordo at the back (of the Magazine), we can remember you at Holy Cross in all the aspects of your work and can unite our intentions with yours from day to day. That is an important part of what the Magazine means to me for it is one means of making real the communion of saints."

*Cordially yours,*

FATHER DRAKE.